

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."*—ISAIAH.

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## OPPOSITION.

BY ELDER RICHARD L. KEARSLEY.

There are certain individuals who never seem satisfied unless they are in a position to oppose,—no matter how a person talks, when he talks, or what he talks about, they must be on the opposite side. Certain it is that opposition is necessary to man's exaltation; for, without it, truth and error never could be contrasted. But, though opposition, as an abstract principle, is necessary to man's exaltation, I have yet to learn that any man has any occasion to be, what may be termed, an opposite character. Reason and revelation, combined with the operations of nature, go to show that man, to be happy, must be an observer of the laws issued by a wise and beneficent Creator, for the governing of his creatures. The practical observance of these laws will show, to the reflective mind, the absurdity of opposition when considered in any other light than an abstract principle; but, considered in this light, it is a principle of great value. For instance, we see it manifested in the times and seasons, summer and winter, as also in the case of animals, fish, &c.,—in fact, numberless illustrations of the necessity and beneficial effects of opposition, as an abstract principle, are to be found in every department of the world's organization. Notwithstanding this apparently universal antagonism, we see no confusion, no jarring of elements, no tendency to destruction, but everything working in harmony, carrying out, in every particular, the designs of an Infinite wisdom. How is this apparently contradictory state of things to be accounted for? Simply because nature is governed, in all her operations, by one law—namely, order—which, we are informed, is one of heaven's first laws. Thus, it will be perceived that, though the operations of nature, in detail, appear to be of a universally contradictory character, there is nothing in the whole that opposes in any way the law of order that governs them.

How different is this kind of opposition to that alluded to in the commencement of this article. In the former we see opposition manifested to right and wrong indiscriminately,—in the latter we see discrimination manifested in the arrangements of Providence, by which beauty and harmony

are evolved from apparently conflicting opposites. Thus, opposition, as an abstract principle, is only the perfect development of discrimination. But that kind of opposition manifested by individuals against the principles of truth, is of quite a different character to this; whereas, the former only develops more and more the infinite wisdom of the Almighty, in placing his creatures in a state of never-ending happiness, and opening to the view of his children a field wherein they may exercise all the faculties and abilities he has blessed them with, for their individual advancement in knowledge, until they arrive at the same exaltation he himself has attained to,—while the latter is but an instrument used by the Adversary for the accomplishment of his purposes, which are—the overturning of the government of God, the disorganization of the world, and the ultimate annihilation of every principle of truth and justice. In proof of this, trace the history of the people of God in every age of the world, from the fall down to this the dispensation of the fulness of times, — the Devil has never ceased to use this

instrument against God's authority. Thus, when Joseph Smith first laid before this generation the requirements of heaven, calling upon all men everywhere to repent of their sins, and to be baptized for the remission of them, that they might receive the Holy Ghost, the hosts of hell were arrayed against him, and never ceased to oppose and persecute him until his blood was shed upon the earth as a seal to his testimony.

But the time is coming, and now is, when the principle of opposition, so craftily used by the Devil for the accomplishment of his designs, will, by the wisdom of the Almighty, be made the means of counteracting those designs, and, in the end, of destroying all the schemes and plans of the Devil and his agents. By this means the wicked will destroy the wicked,—nations, kingdoms and empires be overturned,—wickedness, with all that pertains thereto, be annihilated, making way for the government of God, which will extend over the face of the whole earth, as the waters do over the face of the mighty deep.

## TEASING AND JOKING.

"How I do like to tease him," is an expression used by many thoughtless individuals who, though they may not desire to be particularly unkind, nevertheless often inflict severe pain upon those calculated to be true friends, if not too badly treated. In the first place, the disposition to relish another's discomfiture may, occasionally, be attributed to doubtful kindness of heart. Many persons, who cannot easily be annoyed in some particular way, think that all others should be so constituted; and, if their associates should evince symptoms of uneasiness on being probed on any point, the teasers, apparently rejoicing over finding the tender spot, continue their probings and, on being remonstrated with, try to excuse themselves by saying that their friends must not be so weak and foolish as to be annoyed in

that way, and that it is well enough to worry them until they learn better. Such reasoning may, to some, appear quite logical,—but I have observed that the most of those so arguing, when something is thrust at them which they do not exactly relish, are about as easily vexed as their neighbors. Again, the course which they lay down for teaching patience, endurance, &c., is often followed up until the, once, true friend has been unwillingly goaded into a bitter enemy. Many acts of violence have resulted from such practices, and for what?—only to furnish a little sport which perishes with the handling. Sport, though pleasant enough in its way, is, nevertheless, much too dear when purchased at the price of outraged feeling, sacrificed friendship, or lost respect and influence. Should a person, after being tormented beyond

ordinary human endurance, commit any violent act, the originators of the mischief put on long faces, and deplore his wickedness, but entirely overlook the fact that, had it not been for their own actions, no such result would have happened.

Any reflecting person is aware that an individual, unless really hardened, is uncomfortable after doing anything of a violent nature, and the next thing to be decided is,—Who should be most blamed, the naturally unwilling consummator, or the deliberate originator of what led to it? This is not intended as an apology for any violent acts whatever, but merely to give an opportunity for reflection on this point. It is by no means strange that unpleasant consequences should follow such practices, because not many persons are strongly enough constituted to long endure having pins, needles, rusty nails and splinters stuck into their bodies, without, at least, making an effort to get rid of the grievance; and what person of observation and reflection will not say that the feelings of the heart are as tender as those of the body? It may be thought that a person is morbidly sensitive on some points; but who is to be the judge of that? Certainly not those who wish to make sport of the supposed weakness. And if an individual *should* be unreasonably sensitive in a few respects, what is the proper course to pursue? Certainly not by repeated irritation to produce an incurable ulcer in the feelings of that person, or cause inflammation which, if ever healed, will leave a hard calloused substance, effectually closing all avenues to the better feelings of the heart. We are all poor, mortal creatures, dependent, more or less, upon each other, and encumbered, to a greater or less extent, with frailties; and if any one is stronger than his fellow-creatures, he ought to thank God for so blessing him, and use the extra strength, thus possessed, in assisting them over the somewhat rough road of life, instead of employing it in putting obstacles in their way. Many unprincipled men endeavor to excuse themselves for destroying the respectability of weak females, by saying that girls should

know better than to allow such conduct; and that when they are foolish enough to permit it, there is no harm in learning them better through bitter experience; but, in my opinion, at the final reckoning day, such individuals will find, to their sorrow, how their mode of teaching wisdom will be appreciated. Should we see that a friend is sensitive, good breeding—laying aside the higher claims of brotherly love—imperatively enjoins upon us to carefully avoid wounding those delicate feelings. If a person should have a wound on the side, or be afflicted with an affection of the liver, would he be likely to thank everybody meeting him for elbowing him in the vicinity of the ribs? When a man has corns, will he be likely to relish having them trod upon, even though it should be excused as being intended for a kind joke? True, he ought not to have corns,—but bruising them, with nail-bottomed No. 10 brogans, will not remove them. It is folly for any of us to think that we are too strongly constituted to be annoyed in some way, even in a joking manner; we all have feelings, which, if not tender on some points, are, nevertheless, so on others. Some people are so constituted that they experience no pleasure whatever in teasing their associates, and as they will not condescend to use the weapons in their defence which are directed against them, tormenting persons of that kind is much like fighting a man destitute of the means of defence, which is certainly very much like cowardice. "Well," some may ask, "are we to have no amusement at all by joking?" Certainly; but let us always remember that a malicious thrust, or direct or indirect inuendo, is by no means a joke,—but, on the other hand, a cowardly insult. True, with no design to do so, we will, occasionally, hurt each other's feelings, on account of not always properly understanding each other; but that only shows the necessity of care on that point. Care should be exercised in selecting topics to joke upon. If a woman has just eloped from a husband who loved her dearly, it is hardly proper to joke in his presence about the fickleness of the fair sex, or the weakness of men

for adoring them. If a man has lost quite a sum of money by dishonest agents, joking him exultingly about putting his trust in the arm of flesh, will not be likely to cause him to feel any better or love us any more. Should we be at a man's house when his darling son is brought home beastly drunk, it would hardly be in place to joke him on that occasion, or soon after, upon the felicities of a good spree, or the exhilarating feelings experienced while getting over it. If a cherished sister has been seduced, it, perhaps, would be best not to joke in the brother's presence about the proneness of girls to walk in by and forbidden paths. If an individual has been hanged, joking in the presence of his father, mother, brothers, sisters or friends, about seeing hemp pulled under serious circumstances, will not be likely to bring overly pleasant remembrances to their minds. If a man's wife has caused him to writhe in acute agony by the profusion of her acrimonious "curtain lectures," joking him about the strange conversational powers of some married women will not strengthen him much toward bearing his burden through life. Should any persons be crippled, deformed, destitute of brilliant intellect, or in any respect be deficient in those qualities which are considered to give grace to the creature called man, joking them or their friends about their misfortune is, to say the least of it, entirely out of place, and the individuals so doing show, plainly, that the blessings of the Almighty are but poorly appreciated by them. In short, we should carefully avoid joking on anything which is in the least calculated to give pain, because the instant pain is produced, the proper end of joking has been missed.

I am far from agreeing with those who claim that we should always be very methodical in all our conversation, because I do think that a little proper, well-directed, good-natured pleasantry often does much good, by lightening up the hearts of those who, through care, have become dull. True, we read that an account must be given for every idle word; but joking words, when used upon proper subjects, and followed with good

effects, I think are not idle,—from the fact that they do good. I consider them only idle when they fail to bring forth any good results. We often lose our influence over persons by joking them in unpleasant ways, or unnecessarily tormenting them. Such should not be the case with gentlemen of the world; but how much more important is it for the Elders in Israel to avoid doing the least thing which will diminish their influence, and thereby weaken their abilities of doing good. We never should joke our friends in a manner to make them think that we do not respect them, because, the moment they come to that conclusion, our good influence over them has been greatly weakened, if not wholly destroyed. Many a time a man's feelings may be hurt, but, out of prudence, he may conceal the fact. The pain is, however, none the less acute on that account. Very great caution should be used in joking those in the discharge of public duties, or occupying prominent positions, in order to avoid the appearance of impudence. Should they kindly endeavor to put us at our ease, while in their society, they may not wish us all of a sudden to become so very intimate as to call them nicknames, or, while in their rooms, go to their drawers and help ourselves to enough of their private letters to furnish us a few hours' interesting reading, or take out our big jack-knives and amuse ourselves by whittling the furniture. Officials ought, also, to be careful not to joke their inferiors in a style to give just reason for supposing that they think they have been made out of better clay than their fellow-creatures occupying inferior positions in society. Several of us, perhaps, can remember times when fatigued with toil and bowed down with care, friends have come and spoken enlivening words which have operated upon the heart like a gentle April shower upon the earth, causing, as it were, beautiful flowers with delicious fragrance to spring up in our bosoms, making us feel blessed ourselves and like blessing everything around us; but, when their remarks come like half frozen snakes crawling over our body, they produce far different feelings. Some may ask if we can always



know just how to joke without giving offence? Perhaps not; but by a little care we can generally be able to know what is unpleasant to our friends, and, on finding that out, avoid it. While we should be careful not to hurt others' feelings, we should also endeavor to avoid taking offence before knowing that positive unkindness is intended, because a friend, not realizing the real state of our feelings, may hurt them without the least design whatever of doing so. We should try to judge from the designs of the heart, and not always by the effects produced. No one should give a joke without being prepared to take a similar one in return; and, for that reason, it might be well, before giving jokes so freely, to just think how we would like similarly-shaped ones coming to us. I have endeavored to put this rule in practice, and, since then, have given much less offence to my friends than I had done formerly.

Because one individual, however, likes a certain style of joking, it does not follow that he must have the privilege of compelling all others to come to his standard. Some persons are so organized that they wish but few liberties taken with them, while others will allow their dining-rooms to be converted into bowling-alleys, their drawing-rooms into pig-styes, their bed-rooms into chicken-coops, and their whole premises into miniature representations of bedlam, without making the least resistance. I think, however, that when we fall in with such strangely good-natured people, our self-respect ought to restrain us from committing improprieties. I know that, sometimes, in order to have a joke spicy, it is necessary to have it fit well; but at most it should never produce more than a peculiar itching or fuziness of feeling, which may be said to be the dividing line between

pleasant and unpleasant sensations. I will add that, as first impressions made on the minds of children are very hard to be eradicated, teasing them, as many do, is altogether wrong, because it spoils their tempers and gives them soured dispositions to overcome or be troubled with in after life.

Some may think that the foregoing is not spiritual, and be slightly puzzled to see wherein it has any connection with the Gospel; but, as the happiness or misery of life is mostly dependent upon the observance of little things, and as the Saints have the task before them of restoring lost confidence and bringing about a better state of affairs, they, of all persons, should carefully avoid anything calculated to produce an alienation of feeling or confusion of any kind. Our beloved Prophet has said this on many occasions. The magnitude of the work devolving upon the Elders of Israel is such that they have no time to indulge in fun at the expense of each other's feelings; but, on the contrary, they should at all times have the goodwill and confidence of each other, standing shoulder to shoulder, and, like valiant men, combating the powers of darkness and rolling on the great Work of the last days. Some may say,—"We perfectly understand these things, but we evidently do not pay the attention to them that we should." Well, brethren and friends, I hope that this chat will not be without good effects to us all. Let us, by our integrity to what is right and our delicate regard for each other's feelings, not only preserve our present confidence and friendship, but add to its store continually. By doing this we will merit and receive the approbation and blessings of our heavenly Father.

W. P. NEBEKER.

## PRAYER.

There are a great many duties that devolve on the Saints of God, and none, perhaps, as great, or of such importance, as prayer; it claims the especial attention of every true Latter-

day Saint. It is through prayer that we approach the Deity, and in the name of Jesus Christ, the only-begotten of the Father, ask for those things that we stand in need of. We are

commanded to pray in Holy Writ. "Ask and ye shall receive, knock and it shall be opened to you." Jesus Christ, that meek and lowly one, who was born in a stable and cradled in a manger, taught his disciples to pray, saying,—“Our Father which art in heaven, hallowed be thy name, &c.”

When we engage in prayer, whether in secret or in public, it behoves us to approach our heavenly Father in an humble attitude, feeling our own simplicity and our dependence upon Him for the guidance of his Holy Spirit. If we were to approach any earthly potentate to ask for any favor or gift, we would be very careful to do so in a solicitous and respectful manner; we would endeavor, in our deportment and conversation, to treat him as a person superior in rank and intelligence to ourselves; how much more so, then, ought we to feel meek and humble in approaching Him who is “King of kings and Lord of lords.”

When any of our little children come unto us in a simple, humble manner, and ask us for any favor or gift,—oh, how our hearts yearn toward them, and we feel ready to grant their request; yet, sometimes, we withhold from them the things that they desire, knowing that they would be injurious to them, and we, in that way, bestow blessings upon our children, although they cannot, perhaps, at that time, understand our motives. How much more so does our heavenly Father, with his superior knowledge and wisdom, know what things we stand in need of, and what to grant and what to withhold for our benefit. We read in the New Testament, that without faith it is impossible to please God; therefore, when we kneel to pray, it is necessary that we should exercise a strong faith in God the eternal Father, in order to receive those gifts and blessings He has in store for the faithful. “For he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek him.” The Apostle Paul says,—“Pray without ceasing;” that is, we ought to live continually grateful for the blessings that we are receiving

from our heavenly Father, for it is in him we live, move and have our being; and were he to withhold one of his smallest blessings from us, we would soon cease to exist, and would return to our mother earth. The Prophet Daniel, when forbidden to pray, and threatened, if he continued to call upon his God, with being thrown into the lion’s den, heeded it not, but continued to call upon the Lord, as he had been used to do, three times a day, and what was the result? The Lord sent his angel and closed the lion’s mouth, so that they could do Daniel no harm. The three young men prayed unto God and were saved in the fiery furnace. Our beloved Prophet and martyr, Joseph Smith, through mighty prayer, received the keys of this last dispensation; and many times, when surrounded by his enemies, called mightily upon the Lord and was delivered in a miraculous manner. We are taught to call upon the Lord in the day of trouble, and he will hear us; but if we forget him in our prosperity, let us be careful lest he forgets us in our adversity. Oh! how delightful and refreshing to the soul it is, to throw away the cares and turmoil of the world for a short time, and go into our closet and shut the door, and there commune in secret with our heavenly Father, and pour out our souls before him; it enables us to live closer to our duty, and to press forward with joy for the mark and prize of our high and holy calling; it refreshes the soul and makes us feel to rejoice in the God of our salvation. May we all be found in the line of our duty, at all times prayerful and humble, that we may be able to say with David of old,—“Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever.” That we may have the privilege of being brought back to the presence of our Father and our God, through availing ourselves of this privilege, and through obedience to every principle revealed for our salvation, is my unceasing desire and prayer.

JOHN SOUTH.

“Better to be alone than in bad company.” True, but unfortunately many persons are never in such bad company as when they are alone.

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 296.)

1843  
Oct. 23. —With Elders H. C. Kimball and Geo. A. Smith I visited the Prophet Joseph, who was glad to see us. We paid him every cent of the means we had collected for the Temple and Nauvoo House. He taught us many principles illustrating the doctrine of celestial marriage, concerning which God had given him a revelation, July 12th.

—20. —I attended meeting and taught the Saints.

November 2. —I attended Council with Presidents Joseph and Hyrum and the Twelve. We wrote a short epistle to the Elders and Branches abroad, and asked the Elders to use their influence to circulate our publications.

—7. —Met in Council with the Twelve, when Elders P. P. Pratt, W. Woodruff, John Taylor and myself were chosen a committee to raise \$500 to procure paper on which to print another edition of the *Doctrine and Covenants*.

—21. —Met in Council with the Twelve.

—25. — Attended Council with Joseph, the Twelve Apostles and the High Council. We wrote a letter to John E. Page, directing him to go to Washington.

—26 (Sunday). —Met in Council with Joseph, Hyrum, the Twelve and Col. Frierson, in relation to getting up a memorial to Congress for redress of grievances. The testimony before the Municipal Court of July last was read.

—27. —I attended prayer-meeting in the evening at President Joseph Smith's. Bishop N. K. Whitney and wife were anointed.

—29. —Four, p.m., I was appointed chairman at a meeting of the citizens in the Assembly Room, for the purpose of petitioning Congress for redress of grievances. I selected committees to get the names of memorialists in Nauvoo, La Harpe, Ramus and other places. President Joseph Smith made a few remarks, and brother Phelps read General Joseph Smith's appeal to the Green Mountain Boys.

December 2. —Met in the Assembly Room with Joseph, Hyrum and the Twelve, when the ordinances of endowment were administered to Elders Orson Hyde, Parley P. Pratt, W. Woodruff, Geo. A. Smith and Orson Spencer. We received instructions on the Priesthood from Joseph.

—3 (Sunday). —Met in the Assembly Room and received instructions from Joseph. His appeal to the Green Mountain Boys was read and dedicated by prayer.

—4. —Attended the adjourned meeting in the Assembly Room, which was crowded. President Smith delivered a lengthy and interesting address.

—5. —Attended Council with Joseph and the Twelve.

—8. —I attended City Council, which passed "An extra ordinance for the extra case of Joseph Smith and others."

—9. —Met with the Quorum in the Assembly Room. Elders W. W. Phelps, Levi Richards and C. P. Lott received ordinances.

—10. —I attended prayer-meeting in the Assembly Room. President Joseph Smith being absent, I presided and instructed the brethren upon the necessity of following our file leader, and our Savior, in all his laws and commandments, without asking any questions why they were so. I was followed by P. P. Pratt and others, who expressed their minds freely. Several sick persons were prayed for.

—12. —Attended City Council.

—16. —Attended City Council. We signed officially the memorial to Congress. Evening, attended prayer-meeting; I took the lead.

—17 (Sunday). —I met in the Assembly Room with the Quorum. Brother Samuel H. Smith received his endowments. Brother Joseph preached to us.

—21. —I presided in the City Council, and, in company with the Council, signed another memorial to Congress for the redress of our wrongs.

—23. —I spent the day with the Quorum in the Assembly Room. Brother Isaac Morley and wife received their endowments.

—24.—Attended a prayer-meeting with the Presidency and Twelve in the Assembly Room.

—25.—I married Dr. Levi Richards and Sarah Griffiths.

—28.—I attended meeting with brother Woodruff; had a full house. I exhorted the Saints to be subject to the powers that be; said our sufferings are permitted that we may learn by experience the contrast between good and evil, in order to obtain power; "never suffer anger to find a seat in your breast, never get angry, treat all mildly, govern yourselves, control your passions, and it will give you power. When the Temple is done I expect we shall be baptized, washed,

anointed, ordained, and receive the keys and signs of the Priesthood for our dead, that they may have a full salvation, and thus we shall be saviors on Mount Zion according to the Scriptures."

—30.—I attended a meeting with the Quorum in the Assembly Room. President Joseph Smith preached on the principles of integrity, and showed that the lack of sustaining this principle led men to apostacy.

—31.—I met with the High Priest's Quorum, and instructed them in relation to their duties. Evening, attended prayer-meeting in the Assembly Room.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, MAY, 14, 1864.

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### THE FUTURE PROSPECTS OF THE SAINTS.

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WE find that that which the enemies of the Work of God have so long feared, is now beginning to come to pass. It is simply this: the Latter-day Saints are beginning to consider themselves a separate nationality, altogether distinct from other people. This result has been brought about by the very means adopted to prevent it. The people of the world have labored assiduously to show that the Latter-day Saints belong to no recognized caste, thinking, thereby, to induce them, from a sense of the loneliness of their position, to retrace their steps; holding out the alluring inducements that, if they will only return to the arms of former associates, all estrangements shall be forgotten, and a liberal division of scanty honors shall be shared among the returning pilgrims. But, as the Saints do not wish to be of the world, or like the world, they are not discouraged by the isolation of their position, and are rejoiced to find that their principles, or rather that the practice of them, has wrought so marked a change in their condition, that the great mass of their neighbors decline to fraternize with them, for the fact is becoming pretty well known, that the Saints will not compromise the integrity of their principles for all the advantages a politician ever dreamed of. Not being recognized or classified among the elements of the great political caldron which is continually boiling, seething and overflowing around them, the Saints, thus left to themselves,



cannot avoid looking forward to the great future, as holding in store for them a noble destiny, in which they figure in the vanguard of human progress and improvement.

The Saints look forward to the time foreshadowed in the dim predictions of the past, when they shall hold the balance of power, for a mighty nation, learning, by the lessons of experience, to shun the fatal weaknesses of other governments, and to cultivate the principles of heaven-born liberty of conscience. Thus, while disquiet and trouble are abroad in the land—while the hearts of statesmen are failing them for fear, and to guide the ship of state passes their understanding, the Saints look forward with trusting confidence, believing that God, who has sustained them through so many dangers, will guide them still, and will gather around them the great and wise and noble of the earth, to assist in rearing that proud structure upon which the kingdom of God shall rise in majesty. Standing on the eve of mighty changes, it may not be unprofitable to the Saints to give one thought to a subject so fraught with mighty issues, the results of which none can understand save by the aid of inspiration. It is well for the Saints to familiarize themselves with the thought that, influenced by their union, and the high sense of right so much cherished by the Saints, the renowned and the mighty of the earth will, at no distant day, seek unto them, and assist them in their labor of regeneration by their wisdom, their prudence and integrity, and solemnly vow eternal fealty to that government so dear to them, which, in the glorious ideal of their minds, they have learned to call the kingdom of God. By cherishing such thoughts, a spirit of contentedness will rest down upon those souls who have taken upon themselves the obligations of the Gospel; they will find, in each other's society, full compensation for that which they may have forsaken; and the neglect of the world will also prove a blessing to God's people, by teaching two great lessons of the highest importance to be correctly appreciated—namely, first to rely upon God, and for the rest upon themselves.

All the elements of growth, increase and stability are found among the Saints, and they have shown, hitherto, excellent abilities for governing themselves. Had they not cared for themselves in these particulars, others would not have cared for them; but having, by the blessing of God, been enabled to surmount every obstacle which has hindered their temporal advancement, their old neighbors have begun to regard them with admiration, and to attribute to worldly wisdom, prudence and foresight, the prosperity and well-being enjoyed by them, which the Saints, on their side, ascribe to the blessings and favor of Heaven. These facts have a direct bearing upon the immediate future which, as it unfolds itself, will clearly prove that, through faith and prayer, Divine assistance can be obtained, as well in founding governments and nations as in the every-day transactions of life; for the same Great Disposer, who takes cognizance of each individual member of the great human family, when they approach him aright, being all-powerful, raises up nations or humbles them at his pleasure, according as it shall advance his purposes on the earth.

DEPARTURE. ✓ Elder Joseph A. Young, who, during his brief stay in England, has visited several Conferences and met with the Elders and Saints, sailed on the steamship *Africa* on Saturday, 30th ult., for Boston, U.S.A., to resume his duties on that side of the water. >

## ABSTRACT OF CORRESPONDENCE.

\* AMERICA. ✓ The following extracts are taken from a recent letter received by us from President Heber C. Kimball. He says :—" I do not feel now to say much about matters and things here, only, that the leaven of righteousness has commenced ; but what the result of all these matters will be, you have just as good a right to know as I have myself. I will now give you a small figure to prove it. We will say, for instance, I have got an apple-tree in my garden that has fifty limbs upon it, and two-thirds of them have got apples upon them, and the others have not. Those that partake of every attribute which belongs to the tree and root absolutely, show it by their fruits,—the others are connected to the tree, but do not make it manifest by their fruits. I am a full believer that every man who abides in Christ, and partakes of his attributes and the attributes of his Father, will be endowed with the Holy Ghost, which will take of the things of the Father and show them unto him ; then, of course, he will be inspired with the revelations of Jesus Christ. Elders Ezra T. Benson, Lorenzo Snow, Joseph F. Smith, William W. Cluff and Alma Smith started on the evening of March 2nd for the Sandwich Isles. Brother George, you, with all the rest of the Elders in that land, have my very kind and good feelings. God bless you all. Peace, health, life and the spirit of eternal lives be and abide with you and them forever ; and, if you will be faithful, I will promise you all the trials and perplexities you want, for they are the heritage of the Saints in this life, and peace and every good the heart of man can require, or imagine, will be enjoyed by them in the life to come. The health of the First Presidency has been rather poor, and they have not been to meeting this winter, in the Tabernacle. The winter has been cold and chilly, but little wind ; deep snow in many parts. The snow has lain at my upper mill all winter about two feet deep ; nearly the whole has left the valleys, but it has not raised the streams a particle, which is rather singular." ✓

LEICESTERSHIRE CONFERENCE.—Elder Justin C. Wixom has recently written to us from Leicester, expressing the gratification he has felt with the Saints among whom he was appointed, at the General Council held in Birmingham, to travel. He states that he has visited most of the Saints in that Conference, and has endeavored to understand the requirements of all with whom he was brought in contact, and know the influence which possessed each Saint. He has succeeded in his purpose, and is very well satisfied with the people ; believes them to be serving God to the best of their knowledge. He then goes on to say :—" I find a great desire manifested among them, to carry out the counsel of those placed over them, to instruct and strengthen them. Many are exercising their whole energies in view of obtaining the funds necessary for their deliverance. They fully realize the importance of the Gathering, and view it as the source through which many inestimable blessings will be enjoyed ; they desire to associate with those anointed of the Almighty, and breathe the pure air of Zion, where love, concord and prosperity abound. I consider that the Lord has greatly blessed me in causing his servants to send me upon this mission. It has afforded me the privilege of wholly devoting my time to the spread of those principles among men which produce everlasting happiness

upon those who receive them. Our prospects here, for an increase in number, are very good. We have little opposition to meet with ; and when we do have any, it only makes the Saints more united and devoted to the Work."

## NEWS FROM CONFERENCES.

**PEMBROKESHIRE CONFERENCE.**—A Conference was held in Haverfordwest on Sunday, March 13th, at which Elder Thomas E. Jeremy, President of the Welsh Mission, was present. The morning meeting was chiefly occupied by the Presidents of Branches, in giving the statements of the condition of the various Branches in the Conference. It was said that some of the Saints were slow in performing the duties which devolved upon them ; they neglected their meetings and refused to pay their Tithing, or assist the Work by their contributions. Others, however, were faithful to these and every other duty which devolved upon them. These latter were recipients of many blessings from the Almighty, and were in the enjoyment of the Spirit of the Gospel and progressing in faith, knowledge, union and other heaven-born principles. During the day, Elder Jeremy advanced some very seasonable instruction to the Saints, and a good influence prevailed. A Branch was organized at New Milford.

**CARMARTHEN CONFERENCE.**—A Conference was also held at Carmarthen, on the 21st ult. Elders Thomas E. Jeremy, D. L. Davies, President of the Conference, George Stokes and Philip Dell were present. In the morning, after singing and prayer, Elder Davies gave a report of the condition of things in the Conference. He said that a good feeling was evinced by the Saints, generally, but that, in some instances, a decided improvement might be effected—especially in the financial affairs. Since the last Conference, twenty persons had been added to the Church there. The General Authorities of the Church were sustained in the usual manner. Elders Jeremy, Dell and Stokes addressed the Conference upon the various duties of the Priesthood.

**BEDFORDSHIRE CONFERENCE.**—We have received minutes of a Conference held at Bedford, on the 3rd ult., from brother James Durrant. President George Q. Cannon, Elders William Willes, Joseph Bull, Thomas O. King, David Gibson, James A. Cunningham, Benjamin F. Stringham and John Rider, were present. The morning meeting was called to order by singing and prayer ; after which President Cannon arose and expressed the pleasure he felt at the privilege of meeting once more with the Saints in Bedford. He remarked that, to employ the time to as much advantage as possible, it might be practicable to dispense with the verbal reports of the Presidents of Branches, on that occasion, and have a general report from Elder King, the President of the Conference, and the Travelling Elders. Elder Gibson first arose for that purpose, and briefly reported the condition of his district. He said that it was satisfactory, and that the prospects before them indicated the accomplishment of much good. Elder Stringham followed in the same manner, and said there were many in his district who were preparing to gather to Zion this season. Elder Cunningham then reported his field of labor, which, he said, contained many good and some bad Saints. The latter he had labored with, and striven to dissuade from continuing in the course of destruction which they had commenced to pursue. He expressed the happiness he had

ever experienced since the beginning of his mission. Elder King endorsed the statements made by the brethren, and said that the Conference was free from any indebtedness. He was glad of the privilege of returning home this year, and his joy was the more so because he left the Conference under favorable circumstances. Elder Willes spoke of President Cannon's impaired state of health, and desired the Saints to exercise faith in the Lord, that he might be restored and enabled to advance such instructions as were necessary for the advancement of the Work in that Conference, and calculated to strengthen the faith of the Saints. Elder Bull then made a few remarks in reference to the many pleasant times he had spent among the Saints who were convened there that day. He regretted to learn that there were any in the Conference who did not serve God and keep his commandments, as they covenanted to do when they were baptized into the Church of Jesus Christ. He dwelt upon the fearful condition in which a man, who would allow himself to be cut off from the Church, was placed, and how unhappy that man would be when he contemplated the precious honors he had forfeited. After making allusion to the privilege he anticipated of returning home, he concluded by desiring the faith and prayers of the Saints in his future journeyings. President Cannon then arose and, for a short time, spoke upon the tendency of men and women to go astray from the path of righteousness. He desired to see the Saints live up to the pure principles of the Gospel, and, by example, let their lights so shine that those by whom they are surrounded might be induced to glorify God and receive the Gospel. He placed much importance upon the example which men set before their neighbors. The meeting held in the afternoon, and continued until night, was addressed by Elders King and Willes and President Cannon, upon the principle of obedience. The General Authorities of the Church were sustained by vote, in an unanimous manner, by the congregation. Conference was dismissed with prayer by Elder Bull. )

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## C O R R E S P O N D E N C E .

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### ENGLAND.

#### WARWICKSHIRE CONFERENCE.

Coventry, April 1, 1864.

President Cannon.

Dear Brother,—It is with pleasure that I sit down to write you a few lines concerning the state of affairs in this Conference.

On the 19th ult. I met brother J. M. Kay, by appointment, at Rugby, who accompanied me in visiting several of the Saints. On the following Sunday we spent a very happy time with many Saints and strangers, in the house of brother Jenkinson, of that place. At brother Kay's desire, I spoke in the afternoon upon the principle of Faith, and endeavored to show that,

by exercising it, the Saints could call down the blessings of heaven upon them,—they would have great power with the Almighty. Brother Kay followed me, on the first principles of the Gospel, and referred to his acquaintance with the Prophet Joseph, and bore a strong testimony in favor of his mission. Truly, our meeting was a joyful one, and one, too, I believe, that will not soon be forgotten by those present on the occasion. In the evening the brethren of the Priesthood were called upon to speak, which privilege they readily availed themselves of. Invariably the Priesthood expressed a strong desire to go forth this summer and proclaim, in the open air, the glad tidings of salvation, which



they, by the authority invested in them, had the right to communicate to men and women. Brother Kay and myself afterward occupied a portion of the time upon subjects which we deemed appropriate. To those who were strangers to the Gospel we addressed a few words of exhortation. We warned them of the consequences of their rejection of the truth, after once hearing it, and advised them to repent and turn unto the Lord with full purpose of heart. The Holy Spirit was felt, and I am persuaded that good results will follow the teachings and exhortations given that day under its inspiration.

The Lord, I know, is about to visit the earth with judgments, and those nations which persist in persecuting his servants, will suffer and be made to bow to the mandates of heaven. The aspect of affairs, at the present time, indicates the near approach of that time when God will take vengeance on the ungodly, and when the kingdom will be given to the Saints of the Most High to possess forever and ever.

Brother Joshua K. Whitney is laboring very energetically in his field, and promises to become a valuable aid in the great cause of human redemption. I pray God to bless you, and remain your brother,

ROBERT PIXTON.

#### KENT CONFERENCE.

Faversham, April 3, 1864.

President Cannon.

Dear Brother,—I have been diligently traveling among the Saints since I last wrote you, and have endeavored to instill into the minds of the people a disposition to build up the kingdom, and, by preaching, to ground the Saints in the faith of the Gospel. Elder William Sanders and myself have been over the Conference and attended to the duties of the emigration. As a general thing we have found the Saints rather scarce with means for their emigration; they are compelled to use considerable economy. Four or five months ago, it appeared that we should have had more names to forward than has been done; but some three or four large families have found it impossible to

emigrate this season, owing to the scarcity of employment.

As I travel among the Saints in this Conference, I am much gratified with the cordial reception I usually meet with. The love of the Truth is in the hearts of the Saints; they know what joy they received when they embraced this glorious Latter-day Work, and they are desirous to assist a servant of the Lord in his labors of carrying a message to others that has made them so happy.

It has often happened that when we are about to leave them for other Branches, the Saints have said, in a plaintive tone,—“Will you pray with us before you go?” Sometimes a tear bedews their eyes, evincing that the springs of love and gratitude, which lie in their souls, are touched with the love of God and rise till they overflow. Some few of our Saints have had a little affliction; but I feel that every tear of sorrow that falls from the eye of a Saint, caused by the enemies of righteousness, will turn into a well of joy and consolation for them to draw from. Our Saints remember that *they* were once sinners, and now rejoice that the Gospel has elevated them. Some, however, are slow to avail themselves of the blessings which they might obtain by more devotedness, diligence and zeal. However, the shadows of the millennial morn arouse the attention of many, and bid them hope for the coming of the Savior to bless them and to illumine their minds with still brighter rays of truth and love. They had long grovelled in darkness, and feeble indeed were their conceptions of the love of the Father; but, now that the Gospel has unfolded to their minds the designs of the Lord, and convinced them that he is full of mercy and long-suffering, they have put forth an effort to lift the curtain that veils the future, still higher, to look at the rich provision stored up by the Lord for the faithful.

Our brethren who once bowed down their heads with a fearful looking for the future, now, having been enlightened by the Spirit of Truth, have consolation when they read in the writings of St. John, that “a great multitude which no man could number” were saved, wore white robes and held in

their hands the palm of victory, praising God because they were saved. They have read in the Book of Mormon that the Lord guarded the tree of life with an angel, who waved a flaming sword, lest Adam might have eaten and lived in misery. They are personally concerned in these great truths, and they rejoice that they were born at a time when they were taught by an inspired Priesthood. Wherever I have travelled in England, I have noticed that doctrines of this kind are sources of consolation. One of the brethren always places in any tract that may be left by a sectarian distributor, one of Joseph Smith's prophecies. In this way many of those mighty messengers of truth get handed round.

The American war, great disasters and "signs in the heavens," which are frequently taking place and cause many strange conjectures on the part of the inhabitants of the earth, are subjects of interest with the Saints of this Conference. Scientific men may account for shocks of earthquakes and divers other occurrences, in any manner they please, but the Saints are taught and believe that, through these things, the purposes of the Lord are being accomplished, and that the wicked will be consumed, while the righteous will lift up their heads and rejoice.

Very remarkable success has attended the administration of the sick, whether in the Church or out of it; and when the Saints have taken our advice in temporal matters, we have noticed the Lord has caused it to prosper. At this particular time of the year, when the most important of our duties press upon us, (for the emigration business is paramount in our minds,) we feel to double our diligence, that no neglect on our part should cause you any additional labor or anxiety; but, this year, I think the people have to use more economy than in past years, and their straitened circumstances make them slow to send up their names. We have been careful to lay before them the instructions

contained in the *Star* about the weight of their luggage.

With love to yourself, I remain your brother,

GEORGE SIMS.

#### SCOTLAND.

##### GLASGOW CONFERENCE.

Glasgow, April 4, 1864.

President Cannon.

Dear Brother,—Since our late Conference I have been travelling among the Saints with brother Watson, introducing him to the district where I formerly labored. A feeling of inquiry prevails in the minds of many, at the present time, in regard to the principles of the Gospel, and, in many places, I meet with people who are anxious to learn something of the tenets of our Church. On Wednesday evening last, I baptized two persons,—one a very intelligent young man, formerly a Sabbath-school teacher in the Established Church, with whom I have had conversations on the principles of the Gospel. His entrance into the Church has created quite a stir; several of his old associates were present at his baptism, and, last night, when he was confirmed, in Glasgow meeting, twenty-one strangers were present, the greater number being his acquaintances and friends. To-morrow evening there are four baptisms appointed to take place in Rutherglen, and I expect four in Glasgow, with whom I am acquainted, to follow shortly.

I feel my weakness in the position I am called upon to occupy; but can realize that, through faithfulness and with the assistance of the Spirit of God, all things will work for good. I know that the Lord has blessed me in my labors, and I feel to thank him that I have been privileged to hear the Gospel, and proclaim the good news and glad tidings to mankind.

With love to yourself and the brethren in the office, I am your brother in the Gospel,

JOHN V. HOOD.

Many a true heart, that would have come back like a dove to the ark after its first transgression, has been frightened beyond recall by the savage character of an unforgiving spirit.

## SUMMARY OF NEWS.

DENMARK.—In pursuance of orders issued by the Government, Fredericia has been evacuated by the Danish troops. The most valuable *materiel* of war and the stores of gunpowder were brought away. The guns left behind were spiked. Marshal Wrangel has despatched eleven citizens to Prussia to be detained as hostages until the payment of the war contribution of 100,000 Prussian thalers. This the inhabitants refuse to pay, preferring rather to be plundered. The division of Major-General Munster has advanced to Lyon Fiord. The whole of Jutland, except that part north of Lyon Fiord, is in the possession of the allies. The *Dagbladet* of the 30th ult., says—"The negotiations at the Conference on the question of an armistice furnish us with a measure by which to judge of the result of the Conference itself. England, under Earl Russell, has sunk so low that she has lost all feeling of honor, and, consequently, it can scarcely be expected that she will protect international rights. Should the other powers act in similar spirit, Denmark must enter into direct negotiation with the enemy, as more favorable results may be obtained in Berlin than from London. The principle thing is to preserve a small but independent Danish country and a free Danish people."

TURKEY.—Advices from Constantinople to the 28th ultimo, announce that 60,000 Russians, under the command of General Kottzebene, are said to have encamped at the mouth of the Danube, and that another body of 20,000 men are expected to follow. Austria has stationed a force of 25,000 men on the Servian frontier. The Porte has resolved that the army in Roumelia should be increased to 150,000 men. A special commission has left Constantinople to superintend the completion of the armaments of the fortresses on the Black Sea and Dardanelles.

AMERICA.—The Federals met a serious repulse at Pleasant Mill, in Louisiana, on the Red River, on the 8th ult. After a resolute attempt to stem the advance of the Confederates, who numbered 10,000, the Federal cavalry became disorganised and fell back upon the infantry, who retreated in great disorder. Finally, the 19th Army Corps, with 7000 men, came up and formed in line. They checked the Confederates, and held them until all the trains, except that of the cavalry, were saved. The Chicago Mercantile Battery lost all its guns. The Federals state that their loss amounted to about 2000; But the Confederates estimate the Federal loss at 14,000. The capture of Fort Pillow is confirmed. A large amount of stores was destroyed or carried away by the Confederates. The Confederate guerillas in Virginia are very active; no one can venture outside the Federal picket lines with safety. A large force of Confederate cavalry has been moving toward Leesburg. It is reported the Federals have suffered a defeat on Big Black River. General Kilpatrick has been relieved from his command in the army of the Potomac, and ordered to report to General Sherman. It is reported that General Grant will give M'Clellan an active command. The Confederates have withdrawn from Fort Pillow in a northerly direction. General Sherman's account of the capture of Pillow states that 300 colored troops were murdered by the Confederates. President Lincoln has made a speech at Baltimore stating, that if the reports concerning the murdering of negroes at Fort Pillow were confirmed, he should retaliate; but he asked if it would be right to take the lives of individuals or only of one man. It would be necessary to determine hereafter upon the form of retaliation. The *New York Herald* asserts that Grant has relieved General Butler from military duty, and appointed him to the civic supervision of the peninsular department. Further advices from Plymouth confirm the report of the sinking of three Federal gunboats. The Confederate ram has now possession of the river below Plymouth, cutting off communication with the garrison of that place. The garrison is well provisioned, and, it is supposed, can hold the position. Several gunboats have left Fort Monroe for Plymouth to assist the Federals.